C.C.C.C.

A

SHORT and PLAIN

CATECHISM.

BEING AN

EXPLICATION

OF

The CREED, the TEN COMMANDMENTS, and the LORD'S PRAYER.

BY WAY OF

QUESTION and ANSWER.

By SAMUEL CHANDLER.

I am but a little Child—Give therefore thy Servant an understanding Heart. 1 Kings iii. 7, 9.

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THE PREFACE.

THE general Neglect of Catechiſing, *that hath of late Years prevailed amongſt* the Proteſtant Diſſenters, *hath, I think, not only greatly tended to weaken their Intereſt, but been one Occaſion of that growing Diſregard to real Piety and Virtue, that is too viſible amongſt many of them.*

I will not pretend to account for all the Reaſons of this Neglect. I think 'tis high Time, that we ſhould wipe off this Reproach

proach *from ourſelves; and therefore I am determined, if God ſpare my Life, to ſet about this uſeful and even neceſſary Part of my Office; and promiſe myſelf, with the divine Bleſſing, great Satisfaction and Advantage from it.*

The following Catechiſm *is what I propoſe to teach and explain. 'Tis ſhort, and I hope eaſy to be underſtood. I have endeavoured to make it* unexceptionable *to all Parties, and if I could have foreſeen any ſingle Expreſſion, that would have offended any ſerious Chriſtian, I would willingly have altered it.*

If I am aſked why I publiſh a new Catechiſm, *and lay aſide* the Aſſembly's, *which hath been for ſo many Years in Uſe amongſt* the Proteſtant Diſſenters; *I freely anſwer: That as I perſwade no Perſon to lay aſide that Compoſure, who thinks he can profitably explain it, ſo as to make Children capable of underſtanding it; ſo I claim my own Liberty of chuſing what Kind of* Catechiſm

chiſm *I think will beſt anſwer the End of their Inſtruction and Information.*

And tho' there are many excellent Things in the Aſſembly's, *and I have much fewer Objections againſt it than, I believe, many others; yet I apprehend, that* 'tis Meat for ſtrong Men, *and not* Food for Children; *for which Reaſon principally I choſe to draw up a Form for my own Uſe.*

And I was the more eaſily perſwaded to do this, becauſe, I hop'd, that an unexceptionable Form, *upon the common, and* univerſally profeſſed *Principles of Chriſtianity, might excite ſuch of my Brethren to undertake this important Service of* Catechiſing, *who have* invincible Objections *againſt the Uſe of the other. Whether this which I here publiſh be thus* unexceptionable, *as I intended it, I muſt leave to the Judgment of others.*

Whatever Acceptance it may meet with, this, I hope, I can from my Heart ſay, that

I wish well to true Religion amongst all Parties of Christians; pray that the rising Generation may understand and practice it; and shall sincerely rejoice, and be thankful to God, if, by any Means, I can serve the Interest of it myself, or see it promoted by any others whatsoever.

London
Oct. 22. 1741.

SAMUEL CHANDLER.

A

CATECHISM.

1 Qu. *WHAT is the* CHIEF END *and* HAPPINESS *of all Men?*

An. The *chief End and Happineſs* of all Men, is to know, glorify and enjoy God.

2 Qu. *Why do you ſay, that the chief End and Happineſs of all Men, is to know, glorify and enjoy God?*

An. Becauſe, as He is their Maker, 'tis reaſonable they ſhould know and glorify Him who gave them their Beings; and becauſe the Enjoyment and Favour of God include every thing neceſſary to, and perfective of their Happineſs.

3 Qu. *What is* GOD?

An. God is a Spirit, infinite, eternal, and unchangeable in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth.

4 Qu.

4 Qu. *What* RULE *have we to direct us, how we may know, glorify and enjoy God?*

An. The whole Word of God is of use to direct us, but the Gospel of Jesus Christ is the *principal Rule*, to teach us how we may know, glorify and enjoy him.

5 Qu. *What do you mean by the Word of God?*

An. The Writings of the old and new Testament.

6 Qu. *Why do you call these the Word of God?*

An. Because the Penmen of them were under the Inspiration and Guidance of God by his Spirit.

7 Qu. *If the whole Word of God is of use to direct us, how we may know, glorify and enjoy God; why do you say that the Gospel of Jesus Christ is the principal* RULE?

An. Because the Gospel of Christ is the last, and most perfect Revelation of the Will of God.

8 Qu. *What do you mean by the Gospel of Christ?*

An. That *good News*, relating to the Salvation of Sinners, that God hath sent them by Jesus Christ.

9 Qu.

9 Qu. *What is the* SUM *and* SUBSTANCE *of what the Goſpel teaches us, in order to our knowing, glorifying and enjoying God?*

An. The *Sum and Subſtance* of what the Goſpel teaches us, in order to our knowing, glorifying and enjoying God, is comprehended in the APOSTLES CREED, the TEN COMMANDMENTS, and the LORD'S PRAYER.

10 Q. *What is the* APOSTLES CREED?

An. The *Apoſtles Creed* is: I believe in God the Father, Almighty, the Maker of Heaven and Earth: And in Jeſus Chriſt, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried. He deſcended into Hell, on the third Day he roſe again from the Dead, he aſcended into Heaven, he ſat at the Right-hand of God the Father Almighty, and ſhall come from thence to judge the Quick and the Dead. I believe in the Holy Spirit. I believe the holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting. *Amen.*

11. Qu. *Why do you call this the* APOSTLE'S CREED?

An. I call this the *Apoſtle's Creed*, not becauſe it can be proved, that it was made by the *Apoſtles* of Chriſt, but becauſe it contains

a Sum-

a Summary of the Christian Faith, and is agreeable to the pure Doctrine of the *Apostles*.

12 Qu. *Who are the* APOSTLES?

An. The *Apostles* were certain Persons, commissioned and authorized by Jesus Christ, to preach his Doctrine and Religion to all Nations.

13 Qu. *Into how many Parts can you divide this* CREED?

An. Into four, the first of which relates to *God the Father*, the second to his Son *Jesus Christ*, the third to the *Holy Spirit*, and the fourth to *the Church*, and the Favours of God bestowed on it.

14 Qu. *What is the first Part of this* CREED?

An. The first Part of this *Creed* is: I believe in God the Father, Almighty, Maker of Heaven and Earth.

15 Qu. *Why do you call God, the* FATHER?

An. I call God, *the Father*, because he is in an especial Manner *the God and Father* of our Lord Jesus Christ, and because in and through him he is the gracious God and Father of all sincere Christians.

16 Qu. *Why do you call God the Father,* ALMIGHTY?

An.

An. I call God the Father, *Almighty*, becauſe all Power belongs to him, and all Creatures are abſolutely dependent on him; and becauſe he manages all Things according to his own good Pleaſure.

17 Qu. *Why do you ſay God the Father is the* CREATOR *of Heaven and Earth?*

An. I ſay God the Father is the *Creator* of Heaven and Earth, becauſe the Heaven and Earth, with all things which they contain, were, in the Beginning, brought into Being, and diſpoſed into Order, by his Power and Wiſdom.

18 Qu. *What is the ſecond Part of this* CREED?

An. The ſecond Part of this *Creed* is: I believe in Jeſus Chriſt, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried, deſcended into Hell, on the third Day roſe again from the Dead, aſcended into Heaven, is ſat down on the Right-hand of God the Father Almighty, and from thence ſhall come to judge both the Quick and the Dead.

19 Qu. *What is the Meaning of the Name* JESUS?

An. The Name *Jeſus* ſignifies, SAVIOUR, and was given him by the Angel of God, becauſe he was to ſave his People from their Sins.

20 Qu.

20 Qu. *What do you mean by the Word* CHRIST?

An. The Word *Chriſt* ſignifies *one anointed*, commiſſioned, and qualified for the Execution of ſome important Office, in Alluſion to the ancient Kings, Prieſts, and Prophets, who were anointed with Oil, when they were called to, and inveſted with their reſpective Dignities.

21 Qu. *What are the* OFFICES *which Jeſus Chriſt executes?*

An. The *Offices* which Jeſus Chriſt executes are thoſe of a PROPHET, a PRIEST, and a KING.

22 Qu. *How doth Jeſus Chriſt execute the Office of a* PROPHET?

An. Jeſus Chriſt executes the Office of a *Prophet* in having revealed to us, by his Spirit and Word, and by theſe continuing to inſtruct us in, the Will of God for our Salvation.

23 Qu. *How doth Chriſt execute the Office of a* PRIEST?

An. Chriſt executes the Office of a *Prieſt*, in having once offered up himſelf a Sacrifice for Sin, that by his Death he might reconcile us to God, and in making continual Interceſſion for us.

24 Qu. *How doth Chriſt execute the Office of a* KING?

An. Chriſt executes the office of a *King*, in ruling us by his Laws, in defending us by his Power,

Power, and in reſtraining and conquering all his and our Enemies.

25 Qu. *What do you underſtand by Chriſt's being* THE ONLY SON OF GOD?

An. By Chriſt's being *the only Son of God*, I mean, that God was his Father in *ſo peculiar and extraordinary* a Manner, as he never was of any Creature whatſoever; and that his Body was immediately formed by the Power of God, without the ordinary Laws of human Generation.

26 Qu. *Why do you call Jeſus Chriſt, who is the only Son of God,* OUR LORD?

An. I call Chriſt *our Lord*, becauſe he is appointed by God his Father to be univerſal King and Governor; and in an eſpecial Manner the Lord and Governor of all Chriſtians who believe in him.

27 Q. *What do you mean by ſaying, that he was* CONCEIVED OF THE HOLY SPIRIT?

An. By his being *conceived of the Holy Spirit*, I mean, that his fleſhly Nature was produced by the miraculous Operation of the Spirit and Power of God, without the Concurrence of Man.

28 Qu. *Why do you add, that he was* BORN OF THE VIRGIN MARY?

An. I ſay he was born of the *Virgin Mary*, becauſe his Mother *Mary* was *a Virgin* when

ſhe brought him forth into the World, as having never known Man.

29 Q. *How did Jeſus Chriſt* PROVE HIMSELF *to be the Son of God, and a Prophet ſent from him, when he came into the World?*

An. He *proved himſelf* to be the Son of God, and a Prophet ſent from him, by the Excellency of his *Doctrine*, the Accompliſhment of the foregoing *Prophecies* relating to him, and the *Miracles*, Wonders and Signs, which God did by him in the midſt of the *Jewiſh* Nation.

30 Qu. *Did the* Jewiſh *Nation acknowledge and receive Jeſus Chriſt as a Prophet from God, and their Saviour?*

An. No. When he came to them they received him not, but got him condemned by *Pontius Pilate*, the *Roman* Governor, to a ſhameful and accurſed Death.

31 Qu. *What Death did he dye?*

An. He was CRUCIFIED between two Robbers.

32 Qu. *Why was Chriſt put to death?*

An. He was put to death, not for any Sin that he was himſelf guilty of; for *Pilate*, his Judge, pronounced him innocent; but thro' the Wickedneſs and Malice of his Enemies, and becauſe he conſented to dye as the Propitiation for the Sins of the World, the

Juſt

Juſt for the Unjuſt, that he might bring us to God.

33 Q. *What became of Chriſt after his Death?*

An. When he was crucified and dead, he was BURIED, *and deſcended into Hell.*

34 Qu. *What do you mean by* CHRIST'S DESCENDING INTO HELL?

An. I mean by *Chriſt's deſcending into Hell*, that his Body was put into the Grave, and that he went into that State which is appointed for the Reception of the Dead.

35 Qu. *Did Chriſt continue in this State of the Dead?*

An. No. He *raiſed himſelf from the Dead*, on the third Day after his Crucifixion.

36 Qu. *Did Jeſus Chriſt continue on Earth after his* RESURRECTION?

An. After he had been ſeen of his Apoſtles forty Days, and taught them the Things concerning the Kingdom of God, he ASCENDED INTO HEAVEN, and ſat on the Right-hand of God the Father Almighty.

37 Qu. *What do you mean by Chriſt's* SITTING AT THE RIGHT HAND OF GOD?

An. I mean by Chriſt's *ſitting at the Right Hand of God*, his being advanced to the higheſt

State both of Dignity and Power, next to God his Father.

38 Qu. *Is Chriſt always to continue in Heaven, and never more to return from thence?*

An. No. He ſhall come from thence to judge the Quick and the Dead.

39 Qu. *What do you intend by his* JUDGING THE QUICK AND THE DEAD?

An. By his *judging the Quick and the Dead*, I mean, his calling to an Account all who ſhall be alive at the Time of his ſecond Appearance, and all that have died from the Beginning to the End of the World, and his pronouncing on them, according to their Works, whether Good or Evil, the Sentence of everlaſting Life or Death.

40 Qu. *What is the third Part of the Apoſtles* CREED?

An. I believe in the HOLY SPIRIT.

41 Qu. *What do you mean by* BELIEVING IN THE HOLY SPIRIT?

An. By *believing in the Holy Spirit*, I mean, that I acknowledge that *divine Perſon*, who is called the *Holy Spirit*, to be the Spirit of God, by whom he inſpired and taught the ancient Prophets, and that he was ſent by Chriſt on his Apoſtles, and many of the primitive Chriſtians, in very extraordinary and miraculous

lous Gifts, for the final Confirmation of Chriſtianity; and that by his Influences, Sinners are converted, the Minds of good Chriſtions are filled with Joy and Peace in believing, and their Lives adorned with all thoſe Virtues, which are by Jeſus Chriſt to the Glory and Praiſe of God the Father.

42 Qu. *What is the fourth Part of the Apoſtles* CREED?

An. The fourth Part of the Apoſtles *Creed*, is, I believe the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting.

43 Qu. *What do you intend by this Profeſſion, that you* BELIEVE THE CATHOLICK CHURCH?

An. My Meaning is, that I believe that the Church, or Kingdom of Chriſt, conſiſts not of any particular Number, Denomination, or Party of Chriſtians; but of all without Exception, in every Nation, and of every Sect and Party, who profeſs their Faith in him, and are obedient to the Laws of his Goſpel.

44 Qu. *Why do you ſtile this Catholick, or univerſal Church of Chriſt* HOLY?

An. I ſtile this Catholick Church *Holy*, becauſe they are ſeparated, by their Faith and Worſhip, from all other Societies of Men in the World, and becauſe they are, [what by

their Profeſſion and Character they are obliged to be, in their Meaſure holy as Chriſt is holy.

45 Qu. *What is the particular Duty of all the Members of Chriſt's Catholick Church one towards another?*

An. Their particular Duty one towards another, is, to maintain the Communion of Saints.

46 Qu. *What is this* COMMUNION OF SAINTS?

An. The *Communion of Saints* conſiſts, in Chriſtians maintaining an unfeigned Affection and Love to each other, their Readineſs to aſſiſt and comfort one another, and their eating Bread, and drinking Wine together, as Brethren and Friends, in Remembrance of the Death of their common Lord and Saviour Jeſus Chriſt, as they have Opportunity.

47 Qu. *Are there any ſpecial Benefits belonging to all the real Members of this Holy Church of Chriſt?*

An. Yes. They are entitled to THE FORGIVENESS OF THEIR SINS, in Conſequence of their *Repentance* towards God, and *Faith* in the Lord Jeſus Chriſt, and are thereby reſtored to God's Favour, accepted as his Children, have Freedom of Acceſs to, and Peace with him, and a Right to the Inheritance of eternal Glory; which the Scriptures call, *Juſtification by Grace.*

48 Qu.

48 Qu. *What is* REPENTANCE *towards God?*

An. Repentance towards God implies ſuch an univerſal Change of Heart and Life, as conſiſts in a juſt Sorrow for, and Hatred of Sin, the Turning from it unto God, and the ſincere Purpoſe of, and endeavour after new Obedience, ariſing from a due Senſe of the Evil of Sin, and an humble Hope in the Mercy of God through Jeſus Chriſt.

49 Qu. *What is* FAITH *in Jeſus Chriſt?*

An. Faith in Jeſus Chriſt implies a full Conviction that the Goſpel Revelation is from God, a firm Perſuaſion of the Truth, and hearty Acceptance of the Promiſes of God therein contained, and an entire Submiſſion to the Authority and Grace of the Lord Jeſus Chriſt for Acceptance and Salvation.

50 Qu. *What other Benefit is connected with this of the Forgiveneſs of Sin?*

An. I believe that all thoſe, who receive the Forgiveneſs of their Sins, and are thus freely juſtified by the Grace of God through Faith, ſhall finally obtain the RESURRECTION OF THE BODY, *i. e.* be raiſed out of their Graves, and receive ſpiritual, incorruptible and glorious Bodies, by the Power of God, at the ſecond Appearance of Jeſus Chriſt.

51 Qu. *What ſhall be their State and Condition after this bleſſed Reſurrection?*

An.

An. When they ſhall be thus raiſed from the Dead, they ſhall be made Partakers of EVERLASTING LIFE and Happineſs, in the Kingdom and Preſence of God.

52 Qu. *But how may we know, whether our Repentance and Faith are ſincere, and do intitle us to the Forgiveneſs of Sins, and the Reſurrection to Eternal Life, through the Grace of God by Jeſus Chriſt?*

An. If our Repentance and Faith are ſincere, and do intitle us to theſe Benefits, the certain Effect will be a chearful conſtant Obedience to the Law of God.

53 Qu. *What is that* LAW OF GOD *to which he requires our Obedience?*

An. The Law of God is ſummarily comprehended in THE TEN COMMANDMENTS.

54 Qu. *To whom were theſe Ten Commandments originally given?*

An. They were originally given to the *Jews*; but as far as they contain the Moral Law of God, they are of univerſal Obligation and Benefit.

55 Qu. *Which is the firſt Commandment?*

An. The firſt Commandment is, *Thou ſhalt have no other Gods before me.*

An.

56 Qu. *What is the Senſe of the firſt Commandment?*

An. The Senſe of the firſt Commandment is, that we ſhould know and acknowledge God to be the only true God, that we ſhould worſhip and glorify him only as ſuch, and that we ſhould ſet up no God before, or in Competition with him, nor give that Worſhip and Glory to any other, which is due to him alone.

57 Qu. *Which is the ſecond Commandment?*

An. The ſecond Commandment is: *Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me: And ſhewing Mercy unto thouſands of them that love me, and keep my Commandments.*

53 Qu. *What is the immediate Intention and Deſign of this Commandment?*

An. The immediate Intention and Deſign of this Commandment is, to forbid the making any Kind of Images, Pictures, or Repreſentations of God, or of any other Object whatſoever, in Heaven, Earth or Sea, for the Purpoſe of Adoration and Worſhip.

59 Qu.

59 Qu. *What may be inferred from the Nature of this Commandment?*

An. It may be inferred from the Nature of this Commandment, that we ſhould receive, obſerve, and keep pure and entire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word.

60 Qu. *What are the Reaſons annexed to this Second Commandment?*

An. The Reaſons annexed to this ſecond Commandment are two: Firſt that God is a jealous God.

61 Qu. *In what Senſe do you underſtand that God is* A JEALOUS GOD?

An. By God's being *a jealous God*, I mean, that as nothing can be like to him, and he hath no equal, he will not ſuffer himſelf to be diſhonoured by mean Repreſentations, nor permit the Worſhip, that is due to himſelf only, to be given to another, without ſuitably puniſhing it.

62 Qu. *What is the ſecond Reaſon annexed to this Commandment?*

An. The ſecond Reaſon is: That he will viſit the Iniquity of the Fathers upon the Children of them that hate him, unto the third and fourth Generation; or that he will puniſh them with ſuch Judgments, the Effects of which ſhall be felt by their Children unto the third and fourth Generation; but that he will

ſhew

ſhew Mercy to all ſuch as love him, and keep his Commandments, throughout all Generations.

63 Qu. *What is the Third Commandment?*

An. The third Commandment is: *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.*

64 Qu. *What is directly forbidden in this Commandment?*

An. The prophaning God's Name by Perjury, or needleſs Oaths, is directly forbidden in this Commandment.

65 Qu. *What may be inferred from the Nature of this Commandment?*

An. It may be inferred from the Nature of this Commandment, that there is an holy Reverence due to God's Name, Titles, Attributes, Word and Works.

66 Qu. *What is the Reaſon annexed to this third Commandment?*

An. The Reaſon annexed to this third Commandment is: That, however the Breakers of it may eſcape Puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgment.

67 Qu. *Which is the Fourth Commandment?*

An.

An. The fourth Commandment is: *Remember the Sabbath Day to keep it holy. Six Days ſhalt thou labour, and do all thy Work, but the ſeventh-day is the Sabbath of the Lord thy God, in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day, wherefore the Lord bleſſed the Sabbath Day, and hallowed it.*

68 Qu. *What is the immediate Intention of this Commandment?*

An. The immediate Intention of this Commandment is: That the ſeventh Part of our Time ſhould be kept Holy, and ſo ſeparated from the reſt, as that we ſhould neither labour in it ourſelves, nor ſuffer any of our Families, Servants, or Cattle to do any unneceſſary ſervile Labour.

69 Qu. *What are the Reaſons of this Fourth Commandment?*

An. The Reaſons of this fourth Commandment are, God's Mercy and Compaſſion to Men and Beaſts, his allowing us ſix Days of the Week for our own Employments, his challenging a ſpecial Propriety in the Seventh, his own Example, and his bleſſing the Sabbath Day.

70 Qu.

70 Qu. *What do you mean by the* SABBATH DAY?

An. I mean by the *Sabbath Day:* A Day of HOLY REST from all the unneceſſary ſervile Labours of Life.

71 Qu. *Which Day of the ſeven did God appoint to be the weekly Sabbath of the* Jews?

An. God appointed THE SEVENTH DAY of the Week to be the *Jewiſh* weekly Sabbath.

72 Qu. *Which Day of the ſeven is obſerved as a Day of Reſt by the Chriſtian Church?*

An. The FIRST DAY of the Week is obſerved as a Day of Reſt by the Chriſtian Church.

73 Qu. *What Reaſons have Chriſtians for obſerving the Firſt Day of the Week as a Day of Reſt?*

An. They obſerve *the Firſt Day* of the Week as a Day of Reſt, becauſe Chriſt roſe from the Dead on *the Firſt Day* of the Week, and becauſe the Apoſtles of Chriſt, and the primitive Chriſtians met together on that Day, for the Solemnities of Chriſtian Worſhip, and becauſe the *Jewiſh* Law, as ſuch, hath no Obligation upon the *Gentile* Chriſtians.

74 Qu. *Is the only Intention of this Appointment, of keeping one Day in ſeven, as a Day of Reſt, that Men and Cattle might abſtain from Labour on it?*

An. No. Another great Intention of this Appointment is, to keep up amongſt Mankind the Remembrance of God's being the Creator of the World, and having redeemed it by the Death and Reſurrection of his Son.

75 Qu. *How then ſhould this Day of Reſt be ſpent?*

An. It ſhould be ſpent in contemplating and adoring the Power and Wiſdom of God, as the univerſal Creator, and in meditating on, and praiſing him for his abundant Mercy and Grace, in our Redemption by Chriſt Jeſus.

76 Qu. *Which is the fifth Commandment?*

An. The fifth Commandment is: *Thou ſhalt honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.*

77 Qu. *What is implied in honouring Father and Mother?*

An. The honouring Father and Mother implies, that Children ſhould maintain a very high Eſteem for them in their Minds, be humble in their Deportment to them, obedient to their juſt and reaſonable Commands, pay them all the outward Marks of Reſpect, bear with their Infirmities, conceal their Faults, and maintain and ſupport them in Sickneſs, Poverty, and old Age, as often as they need their Aſſiſtance.

78 Qu.

78 Qu. *What may be reaſonably inferred from the Nature of this Command?*

An. It may be reaſonably inferred from the Nature of this Command, that we ſhould not neglect, or do any Thing againſt the Honour and Duty which reſpectively belong to all Perſons; but preſerve the Honour, and perform the duties belonging to every one, in their ſeveral Places and Relations, as Superiors, Inferiors and Equals.

79 Qu. *What is the Reward annexed to the keeping this Commandment?*

An. The Reward annexed to the keeping this Commandment is, that God will give long Life and Proſperity, as far as ſhall ſerve his Glory, and the Good of thoſe who keep this Precept.

80 Qu. *Which is the Sixth Commandment?*

An. The Sixth Commandment is: *Thou ſhalt not kill.*

81 Qu. *What is expreſly forbidden in the Sixth Commandment?*

An. The Sixth Commandment expreſly forbiddeth the taking away of our own Life, or the Life of our Neighbour unjuſtly, and whatſoever tendeth thereunto.

82 Qu. *What may be reaſonably inferred from the Nature of this Commandment?*

An. It may be reaſonably inferred from the Nature of this Commandment, that we ſhould uſe all lawful Endeavours to preſerve our own Life, and the Life of others.

83 Qu. *Which is the Seventh Commandment?*

An. The Seventh Commandment is: *Thou ſhalt not commit Adultery.*

84 Qu. *What may be inferred from the Nature of this Commandment?*

An. It may be inferred from the Nature of this Commandment, that we ſhould not allow ourſelves in any unchaſt Thoughts, Words or Actions, but that we ſhould preſerve, as far as we can, our own and our Neighbour's Chaſtity, in Heart, Speech, and Behaviour.

85 Qu. *Which is the Eighth Commandment?*

An. The Eighth Commandment is: *Thou ſhalt not ſteal.*

86 Qu. *What is expreſly forbidden in the Eighth Commandment?*

An. The Eighth Commandment expreſly forbids all evil and unjuſt practices whatſoever, both of Fraud and Violence, to procure to ourſelves our Neighbour's Property.

87 Qu. *What may be reaſonably inferred from the Nature of this Commandment?*

An. It may be reaſonably inferred from the Nature of this Commandment, that we ſhould not

not do any Thing unjuſtly to hinder our Neighbour's Wealth and outward Eſtate, but that we ſhould procure and farther, as much as we can, his Safety and Proſperity.

88 Qu. *Which is the Ninth Commandment?*

An. The Ninth Commandment is: *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

89 Qu. *What is expreſly forbidden in this Commandment?*

An. The Ninth Commandment expreſly forbiddeth all falſe Swearing or Perjury, when we give Evidence in Trials, and all Lying to our Neighbour's Diſadvantage and Hurt.

90 Qu. *What may be reaſonably inferred from the Nature of this Commandment?*

An. It may be reaſonably inferred from the Nature of this Commandment, that we ſhould do nothing prejudicial to Truth, or injurious to our own or our Neighbour's good Name; but that we ſhould promote and maintain Truth between Man and Man, and preſerve our own and our Neighbour's good Name, eſpecially in witneſs bearing.

91 Qu. *Which is the Tenth Commandment?*

An. The Tenth Commandment is: *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-*

Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any Thing that is his.

92 Qu. *What is expresly forbidden in this Commandment?*

An. This Commandment expresly forbids all such Discontent with our own Estate, as leads us to grieve at and envy the Good of our Neighbour, and as excites inordinate Motions and Affections to any Thing that is his.

93 Qu. *What may reasonably be inferred from the Nature of this Commandment?*

An. It may reasonably be inferred from the Nature of this Commandment, that we should be fully content with our own Condition, and maintain a right and charitable Frame of Spirit towards our Neighbour, and all that is his.

94 Qu. *Can you give me any short Summary of these Ten Commandments of God?*

An. Jesus Christ himself hath given us a short Summary of these Ten Commandments in these Words: *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* This is the first and great Commandment, and the second is like unto it: *Thou shalt love thy Neighbour as thy self.* On these Two Commandments hang all the Law and the Prophets.

95 Qu. *Is there nothing else required of a Christian, but his Obedience to these Commands of the* Moral *Law of God?*

An.

An. Yes, it is his Duty to obſerve all thoſe INSTITUTIONS of Chriſt that *are peculiar* to Chriſtianity.

96 Qu. *What are the Inſtitutions* peculiar *to Chriſtianity?*

An. They are principally theſe two: BAPTISM and the LORD'S SUPPER.

97 Qu. *What is* BAPTISM?

An. Baptiſm is an Inſtitution of Chriſt, in Virtue of that Fulneſs of Power that was given him by God, by which he commanded his Apoſtles, juſt before his Aſcenſion to Glory, to diſciple all Nations, by waſhing them with Water into the Name of the Father, Son and Holy Ghoſt, and teaching them to obſerve all Things whatſoever he had commanded them.

98 Qu. *What is ſignified by this* waſhing with Water?

An. Waſhing with Water is intended to ſignify, and be a conſtant Repreſentation of, that Holineſs of Heart and Life, that is eſſential to the Chriſtian Character and Happineſs.

99 Qu. *Why are thoſe, who are to be baptiſed, to be baptiſed* into the Name of the Father Son and Holy Spirit?

An. They are to be baptiſed *into the Name of the Father Son and Holy Spirit,* as a ſtanding

ing Memorial in the Chriſtian Church, of that Relation which all Chriſtians have to the Father as their *Creator*, the Son as their *Redeemer*, and the Holy Spirit of God as their *Sanctifier and Comforter*.

100 Qu. *What is the* LORD'S SUPPER?

An. The *Lord's Supper* is an Appointment of our Lord Jeſus Chriſt a little before his Sufferings and Death, by which he commanded his Diſciples to eat *broken Bread*, and drink *Wine*, in Commemoration of his *Body* that was broken on the Croſs, and his *Blood* that was ſhed for the Remiſſion of Sins, thus to ſhew forth his Death till he comes; and in Token of their common Reconciliation to God by his Death, their Submiſſion to himſelf as their common Lord, and their mutual Union with one another, by the Exerciſe of the ſincereſt Charity and Love.

101 Qu. *What Method is there appointed us to make uſe of, to enable us to keep the Commandments of God, and to render theſe Inſtitutions profitable to our final Salvation and Happineſs?*

An. One principal Method appointed us for theſe Purpoſes, is PRAYER?

102 Qu. *What is* PRAYER?

An. Prayer is the offering up of our Deſires to God for ſuch Things as are agreeable to his Will, in the Name of Chriſt, with Confeſſion

feſſion of our Sins, and thankful Acknowledgement of his Mercies.

103 Qu. *What Rule hath God given us for our Direction in Prayer?*

An. The whole Word of God is of Uſe to direct us in Prayer, but the ſpecial Rule of Direction is that *Form of Prayer*, which Chriſt taught his Diſciples, commonly called, THE LORD'S PRAYER.

104 Qu. *Which is* THE LORD'S PRAYER?

An. The Lord's Prayer is: *Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done on Earth as it is in Heaven; give us this Day our daily Bread, and forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

105 Qu. *What doth the Preface to the Lord's Prayer teach us?*

An. The Preface to the Lord's Prayer, which is, *Our Father who art in Heaven*, teacheth us to draw near to God with holy Reverence and Confidence, as Children to a Father, able and ready to help us; and that we ſhould pray with and for others.

106 Qu. *What do we pray for in the firſt Petition?*

An.

An. In the firſt Petition, which is, *Hallowed be thy Name*, we pray that we and all Men may ſo think and ſpeak of God, as his Perfections require and deſerve; and that the Worſhip of and Obedience to him may univerſally obtain in the World, in Oppoſition to all Idolatry and Vice.

107 Qu. *What do we pray for in the ſecond Petition?*

An. In the ſecond Petition, which is, *Thy Kingdom come*, we pray that the Knowledge of the Goſpel may univerſally ſpread, and the Kingdoms of the Earth hereby become the Kingdoms of God and his Chriſt; and that we, and all who profeſs the Chriſtian Religion, may live worthy of God, who hath called us to his Kingdom and Glory.

108 Qu. *What do we pray for in the third Petition?*

An. In the third Petition, which is, *Thy Will be done on Earth as it is in Heaven*, we pray, that God would aſſiſt, by his Grace, us and all Men, willingly and chearfully, ſincerely and conſtantly to do and ſubmit to his Will, as the Angels do in Heaven.

109 Qu. *What do we pray for in the fourth Petition?*

An. In the fourth Petition, which is, *Give us this Day our daily Bread*, we pray that, of God's free Gift, we may receive a competent

tent Portion of the good Things of this Life, and enjoy his Bleſſing with them.

110 Qu. *What do we pray for in the fifth Petition?*

An. In the fifth Petition, which is, *Forgive us our Debts as we forgive our Debtors*, we pray, that God, thro' Chriſt, would freely pardon all our Sins, which we are the rather encouraged to aſk, becauſe by his Grace we are enabled from the Heart to forgive others.

111 Qu. *What do we pray for in the ſixth Petition?*

An. In the ſixth Petition, which is, *Lead us not into Temptation, but deliver us from Evil*, we pray that God would either keep us from being tempted to Evil, or ſupport and deliver us when we are tempted.

112 Qu. *What doth the Concluſion of the Lord's Prayer teach us?*

An. The Concluſion of the Lord's Prayer, which is, *For thine is the Kingdom, and the Power and the Glory for ever, Amen*, teacheth us, to take our Encouragement in Prayer from God only, and in our Prayers to praiſe him, by aſcribing the Kingdom, Power, and Glory to him; and in Teſtimony of our Deſire and Aſſurance to be heard, we ſay, AMEN.

113 Qu. *What is the* GENERAL TRUTH *to be learnt from this Prayer?*

An.

Ans. The *general Truth* to be learnt from this Prayer is, that all Perſons are entirely and abſolutely dependant on God, for Life and Godlineſs and all Things to enjoy; and that therefore 'tis every one's Duty and Intereſt, conſtantly to implore, both for himſelf and others, the divine Favour and Aſſiſtance.

THE END.

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